



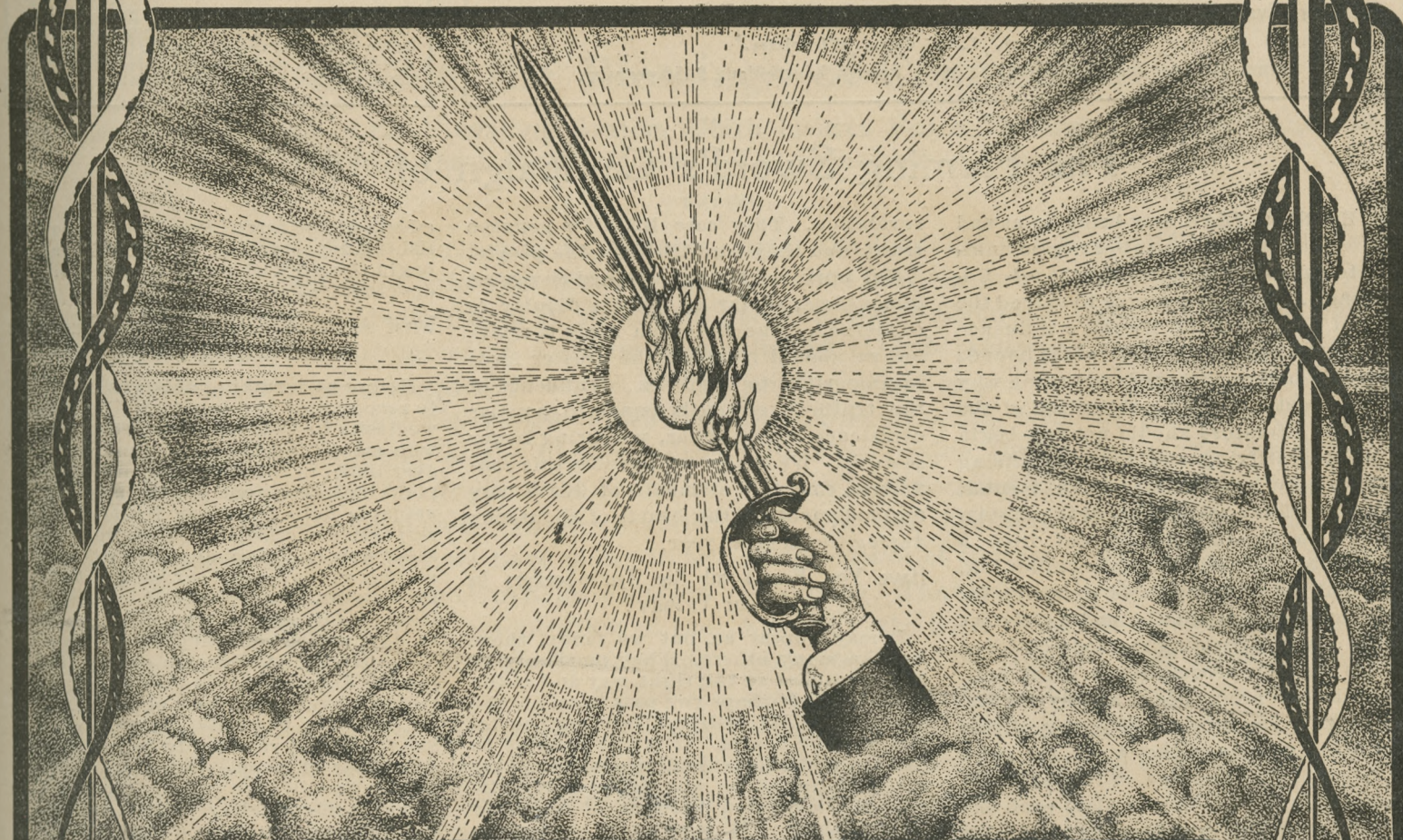
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., JANUARY 17, 1905

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CONTENTS

BEHOLD THE BLESSINGS OF COMPETISM! **KORESH**
STUDIES AND REVIEWS.—The Study of Botany.—An Interesting Means of Recreation and Stimulus to the Mind.—The Laws of Universal Economy, **LUCIE PAGE BORDEN**
DEPARTMENT OF ASTRO-BIOLOGY.—Leo and Aquarius.—The Significance of the Fifth and Eleventh Houses of the Zodiac in Man and Cosmos, **RABON ADONOSEPERI**
EDITORIAL PAGES.—The Fall of Port Arthur.—The Scientific Reading of the Book of Nature.—The Royal Road to Knowledge.—An Editor on a Tangent.—A New Year's Stag Party.—"Frenzied Finance," **THE EDITOR**
COURT OF INQUIRY.—The Phenomena of Sun Spots.—Incompleteness of Modern Mathematics.—Social Life at Estero.—The Weekly News-Digest, **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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BRIEF DIRECTORY

—of—
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Estero, Lee Co., Fla.

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The Flaming Sword's Campaign of 1905.

THE NEW YEAR may bring to us and to our friends manifold opportunities to spread the great truths of Koreshanity. It is our purpose to extend the field of THE FLAMING SWORD's influence during the coming year to wider bounds than ever before. There is no reason why nearly twenty years of publication of the Koreshan literature should not now begin to yield gratifying and even surprising results. By results we mean mental, moral, and financial support of the System and its work—support derived from a whole-souled and self-sacrificing following.

An outline of the plan of campaign for 1905 involves systematic and persistent work. By inaugurating methods of doing things we may accomplish a great deal. We make our propositions mainly for the reason that the millions of people of this and other nations of the world, are more in need of the message of Koreshanity than we are for the few dollars each one may spend in the investigation of it. We are not selling the Truth—an act which involves the loss of moral integrity; we are merely selling the materials on which it is printed. We are in the publishing field with the odds against us—being forced to compete with the attractions of various forms of fallacy.

Popular publishers are persistent in reaching out; in discovering and employing means of making the public familiar with the names of their books and magazines. Though some of them have over a million circulation, they are still searching for more readers. They are pushing their work with admirable persistency—but they are after the dollar; the elements of truth do not honor them; neither are they honored with the avenues of scientific

revelation. They care little for genuine truth; and they care little for the people.

Our work has not yet attained any great dimensions, so far as public display is concerned. The Koreshan Army is small; but we should manifest the greater force in proportion to numbers. Confidence in the truth in strength equal to popular confidence in the dollar, will bring larger rewards. We desire to increase this confidence, that the elements of truth may find lodgment in the hearts of thousands during the present year.

Have You Found all the Truth-Seekers in Your Vicinity?

It may appear so, but we fancy there must be many others. They need only to be approached in the right way and at the right time. Perhaps you pass them on the street every day, without knowing the desire of their hearts. It is our purpose to institute methods and means of more easily finding those who desire to investigate the advanced thought of Koreshan Universology. It means a systematic work of disseminating information concerning THE FLAMING SWORD, and the opening of avenues of obtaining subscriptions. We need to push this work into every nook and corner of this nation and the world. It is going to require a lot of effort, some ingenuity, diplomacy, and patience; but it is a work in which our friends may render valuable assistance. We will give you full instructions, with the belief that that which is worth doing, is worth doing well. We are going to sow attractive circulars broadcast; and we will offer special inducements not only to new subscribers, but also to those who may have opportunity to solicit subscriptions from their friends and neighbors.

The removal of our work from Chicago cost us a great deal more than the mere expense of transportation. There was a break in the publication of THE FLAMING SWORD for several months; and some time has been required to recover from the

effects of the forced inactivity in the publishing department. We are now ready to begin the work of rapid expansion in the development of new fields of effort.

What Assistance Can You Render During the Coming Year?

Before undertaking this work we desire to reconnoiter the territory. To this end we desire to hear at once from all those who are willing to assist in any way, however little, in the following out of certain plans whereby our work may receive valuable help from our friends in their respective vicinities. What we desire to know now is:—How many are willing to do all they can to enlarge our list of subscribers to THE FLAMING SWORD? We are not looking for agents who desire to make money; we are soliciting the assistance of Koreshan friends who are desirous of seeing the Koreshan cause prosper and finally triumph over every form of fallacy.

Look over the field of your vicinity. See if you may reasonably expect to reach a number of people during the coming year. We will give you instructions, that you may follow fairly correct methods so approaching people on the subject of Koreshanity. It is a matter of the exercise of a little tact, discretion, and diplomacy. In work of this kind, politeness is better than argument; it is better for the most part, to let the literature do the talking.

After you think about the latter a little, let us know how many subscribers you think you can obtain between now and July 1st. A few subscriptions in a single locality may not seem to be much; but think of what an impulse it would give to this work if every friend of the System should send in only a few subscriptions the next few months! Can we not multiply the present number of our subscribers by ten, by the middle of the year 1905? We believe we can do it, if all our friends will join us in the faith with the necessary works. Kindly write us as soon as possible if you can enter the campaign proposed. Address, EVELYN BUBBETT, Manager, The Guiding Star Publishing House, Estero, Lee County, Florida.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., JANUARY 17, 1905. A. K. 65.

Whole No. 589

Behold the Blessings of Competism!

A View of the Virtues of the Prevailing System Which Insures Peace Through the Sword and Liberty Through the Labor-Unionism! The Principles of Communism.

KORESH.

WE HAVE ATTEMPTED heretofore to impress upon our readers the distinction between the two great incentives to the performance of the uses of life. We have defined the distinguishing characteristics of the competitive impulse or incentive to action, in the great contrast between it and the system which the Lord instituted in the beginning of the Christian dispensation. We have shown the origin of the one to be the devil, and the other to be of God. The system now in vogue throughout the world, we have shown to be the result of the declension of the church, its adoption of the pagan institutions, and its renunciation of the principles set forth by the Lord and his Apostles and Disciples.

The Christian world would naturally expect that the Prince of Peace, when ushered into his prerogatives of the institutor of peace, would bring the olive branch, and that peace would practically reign. We have had nearly two thousand years of the sword within the boundaries of the church; and we have had war when the world looked for righteousness and peace. The world, not comprehending the character of the laws of progress in the processes of regeneration, would imagine that the promise of peace and good will to men would be followed by the immediate fulfilment of these promises. That portion of the world manifesting some indications of the activity of the reasoning faculties, and beholding the failure of an instant succession of the peaceful attitude among men, has renounced the entire Christian system as a monstrous delusion.

The forces and activities of the church in its inception; the impulses actuating its believers at its begin-

ning; the dominating impulses of fervor, and that deep Christian fellowship which determined the uses of property on the communistic basis; principles which distinguished Christianity as Christian—all these were but prophecies and means to the ultimate of the power of the Christ in earth, with the people who should constitute his fruition, the fruition of the Tree of Life.

The Lord declared that he came to bring a sword; and how well the prediction has been fulfilled, the achievements of the last nineteen hundred years may determine. That impulse in the direction of militarism has not in the least subsided—not even since the peace conference at The Hague. That conference was the sure harbinger of war, for it has been declared that when there shall be the cry of "Peace and safety," there shall be no peace. That time is now, as what follows will surely indicate.

That greatest of commercial combinations, whose heart (if it has any heart) has been set upon the determination to subjugate the masses to the classes, has been stirred as no combination has ever been stirred before, in a recent *expose* of its purposes and methods to gain its ends. In Biblical predictions it has been declared that the world would be filled with oil for its preparation for the great conflagration; and it would look as if the prediction was coming true, for John-the-Baptist Rockefeller has saturated the world with Standard Oil, and Lawson has seemed to apply the match. This is indicative of only one of the evidences of "peace" which prevails throughout the Christian world.

Its cognate branch of harmonious activity, labor-

unionism, furnishes equally striking evidences of the reign of "peace," as will be noticed in its love for every thing not affiliated with its own purposes and interests—for is it not a known fact that no man has any right to earn a living, according to the labor-union interpretation of the principles originally set forth in the Constitution of the United States and the Declaration of Independence? What right has any man to earn a livelihood without the consent of labor-unionism, whose most secret purpose is to destroy capital, which Lawson has shown up in its most hideous and monstrous form? Why should not labor-unionism, with the brick-bat and other means of "peace," compel every workingman in America to fall into line and help destroy the great trust evil which Mr. Lawson is forcing into harmony?

If competition is such a wonderful and righteous incentive to the best activities of the modern world, why should it not be pursued to the very bitter end of its most peaceful operations? Has not competition in the political arena given to us in this hour of "peace," Roosevelt, the great advocate of the surest means of peace, the highest preparation for war? And has not his election given to the farmer the blessings of great agricultural resources and productions in the greatest profusion of crops, even over-production? Look at the cotton-growers of the Southern states—how the election of the republican president has stimulated the cotton fields, even to the extent that they have not only threatened to burn their cotton productions, but have actually set their cotton on fire to demonstrate the possibility of bulling the cotton market—even though Nature has endorsed the election of Roosevelt!

See how provisional and paternal are the works of the competitive system! Nature with industry has showered a great blessing in the prolific production of the things of utility. How easy it would be to clothe and feed the masses, were it not for the fact that *too much* blessing and comfort to the great masses of the people would militate against that final utility of the trust power in its peaceful subjugation of the ignorant and low-bred, whose only right to exist is in their willing subjection of the rule of wealth!

Competition demands that the markets rule high. Competition also demands that the markets rule low. The bears and bulls must feed—and where can they feed but upon the masses kept in ignorance? Many of the Southern people are opposed to the education and development of the colored people of America, because it lessens their subservience to the dominant power. For the same reason, the comfort and culture of the masses of American citizenship would lessen the power of the classes to dominate and rule.

Is it not one great sign of "peace" that the world under the competitive system is opposed to the principle

of *paternalism*—that condition of government in which the nation looks into the conditions of all of its citizens, and arranges for their comforts? A country like the great American commonwealth, with a little devotion to the comforts of its citizenship through the proper direction of its industry and the best uses of the provisions of Nature, could provide for the necessities, the comforts—yea, even the *luxuries* of life. But this would be the institution of paternalism; and would this not be disastrous to the competitive system, which is opposed to paternalism in government?

To be sure God is our Father; and to be sure he came into the world nineteen hundred years ago to reveal himself and his relation to the human race; and to be sure, did he not say that he would come again and reign in and with men, and that he would be our God and that men should be his sons? Yes; but men have gotten rid of God; and if they should admit him again he would destroy all of these indications of "peace" in the world! He would beat the instruments of warfare into the instruments of husbandry; and where then would be our boasted signs of righteousness of harmony, peace and prosperity?

The admission of the divine Paternalism into the world would destroy the competitive system; and if we should allow it to come, does one not see that there would be no "incentive to activity"? Who would think for an instant that love to the neighbor could possibly be an inducement to labor, an inducement to activity? How and where could one find pleasure in an effort to make others happy? Would such an appeal to incentive to action be disastrous to the interests of the world? If there is nothing for the world but the trusts and labor-unionism as inducements to the performances of the uses of life, then the highest incentives can find no place in the human heart. If the doctrines of the Lord are the essential doctrines of life, competition will be destroyed, and communism will be substituted as the institution which the Christian church provided at the beginning of the age.

What has been the difficulty? Nothing. It was purposed in the order of natural law that the seed of communism planted at the beginning of the Christian institution should die, gestate, generate, and be *reproduced* in the world. What was planted in the beginning, will be reproduced in fruit in the fulness of time now at hand. Communism will come again to the world. Competition with all of the works of the devil will be eliminated from the governments of the world. The old church will be destroyed, and thus will be fulfilled the declaration, "Behold, I make all things new!" There will be new heavens and a new earth, a new church and a new state, wherein will dwell righteousness.

God will reign in men; and the Father-Mother God will stand at the head of the Universal Kingdom as the

paternal force of the human race; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: the former things are passed away;" and there will be the genuine peace, not through fear of great guns and the implements of war, but through the eradication of fear of men, because the fear of God, which is the beginning of wisdom, will have eliminated the causes of religious, industrial, and commercial competition. The *righteous peace* will come with the coming of the Lord in his Sons, for it is written that "as many as received him, to them gave he power to become the Sons of God." The time is at hand when the Sons of God will appear as the product of the planting of the Lord at the beginning of the dispensation.

New Century Studies and Reviews

Lucie Page Borden

THE STUDY OF BOTANY.

An Interesting Means of Recreation and Stimulus to the Mind; Observations on the Laws of Universal Economy.

THE SUMMER MONTHS will pass swiftly, and at their close there will be something left to mark each day, if the study of botany has been the main interest, or even a subordinate one, during the season of flowers. There is much to be said in favor of this study simply as a means of recreation. It develops the perception of the beautiful and is a constant source of enjoyment to the student, even though he may not be disposed to look upon it as anything more than a relaxation from other pursuits. The contemplation of Nature's loveliest objects is an end in itself. The houses of the rich are filled with pictures and bric-a-brac, on account of the culture to be gained from association with beauty in the form of art. Here in the summer fields the same result is obtained without costly expenditure.

There are other reasons for studying botany. Beyond its value as a recreation and a means of culture; it enlarges the student's vocabulary; it puts him into unity with those of scientific tastes; it begets in his mind a longing to know more about the universe of law. The cost of an outfit is merely nominal. A small microscope as good as his means will permit, and a Manual of Botany, will be enough to take the neophyte into the field of effort. Specimens may be found by the roadside without the asking, and it is only a pleasure to explore the woods and pastures. Having captured a specimen, the next thing is to determine its relationships—and here a great deal of perseverance is needed. It is as delightful to hunt down a pitcher-plant or an orchid, as it is to startle a covey of partridges from their retreat. It is more interesting to discover the genus of a flower and affix its proper title, than it is to work out puzzles from the newspapers.

There is something to be found beyond the amount of knowledge gained upon this one subject. Botany is in itself a valuable and attractive study, but it is most valuable when it leads the student to draw independent conclusions, when it gives him breadth of mind and shows him the unity of creation. The thoughts born of any pursuit, are they not the true reward to be gained? In classifying and in examining, despite his pleasure, he is but following in the wake of others—men who have given a lifetime to the collection of facts, unless he discovers for himself laws which have escaped their perceptive ability.

The real man is nourished and fed by a great many sources of supply. He is unhampered in studying botany by the necessity for wading through volumes of theory. The study of nomenclature exercises the memory, but the study of life itself carries the one engaged into a region of delight. The validity of one's impressions may be gauged by their effect upon character. Will the student of botany lend his ears to those who preach moral degeneration and the law of compensation? Assuredly he will, because he has seen how the corpse flower has suffered for its parasitism, and the dodder for its theft of the juices of other organisms. There is nothing so relentless as Nature. She hates a thief and pursues him into the uttermost bounds of her realm.

On rounding a curve in some woodland road, the eye is fascinated by a gleam of scarlet. It is the cardinal flower, *Lobelia cardinalis*; and the excited botanist clambers out of his vehicle to seize these specimens for his herbarium. What stings him in the forehead? There it is again; now his hand is pierced. The yellow-jackets are after him, and he will never win his treasure, save with honorable scars. Those little insects are in league with the flowers. The interdependence of these two kingdoms might teach the secret of happiness to society. Each is furthering its own ends by providing for the needs of the other. The insects find food in flitting from blossom to blossom; and in carrying pollen they effectually prevent the flora from weakening, as it must certainly do without cross-fertilization.

The deduction of laws from phenomena witnessed—is not this one manner of studying the character of the Creator? When it is found that the laws which govern the flower kingdom are in no wise different from those which rule in other departments of Nature, the universal economy is plain. Nature rules wisely because she understands the necessity for economizing her forces. Look at the daisy and see an emblem of what might be accomplished by organizing society on a coöperative plan. The perfection of society must depend upon the inculcation of principles similar to those which are exemplified by the manner in which the ray and disc flowers of the daisy are induced to sacrifice something on account of the good of the whole blossom.

There are carnivorous plants. Some, like the dogbane, simply prevent marauders from stealing what is intended for friends; others are more destructive. The pitcher-plant drowns its victims—the poor little flies

and midges; but the sun-dew, about which an English poet has penned some stanzas, does devour insects for its support. They are actually digested in the gastric juice secreted by the leaves of the plant. It is a problem to be considered how the floral kingdom can harbor such an anomaly. The vegetable kingdom is not simply striving to perpetuate itself, but it coöperates with the animal; for, suppose the vegetable kingdom to be dropped out of existence, nothing would intervene between animal and mineral. All the herbivorous animals would become extinct. Hence it is seen that the stated aim of the flower to build up its own genera by preventing cross-fertilization, is not the sole end of its life. It builds up the animal by sacrifice, but there is such a restraint imposed that neither kingdom is lost. The balance is maintained. The plant, then, would seem to have a voluntary and an involuntary function.

Now, the carnivorous plants seem to be retrograding in this respect. They absorb their victims which belong to a higher grade of life. Instead of contributing to the support of the kingdom above they are apparently pulling it down. Is it a desire to revenge themselves for being consumed by the herbivora? Not so, for there is a compensation for the plant in being eaten. When it is incorporated into a higher consciousness, the atoms which have had experience in the lower organism are transformed into the substance of a superior grade of existence. The plant rises by the sacrifice of its life on a lower plane. Is not this the central law of universal life?

But the sun-dew, the *Drosera*, with its bad reputation, remains to be accounted for in some manner. The *Drosera* performs its own nutritive functions by transforming animal tissue to vegetable, through the office of its leaves, which are provided with a mucilaginous substance. When the sun falls upon the plant, it looks as if glistening with dew; so it is called the sun-dew. Little insects are caught in these sticky drops. Then the stiff, reddish bristles on the leaves curl around the poor captives and they are absorbed by the plant. Darwin made these carnivora famous by studying their habits for months. He fed them with insects; and he found they would reject foreign substance like straw, while the glands close over animal food.

All plants take up through their roots the precipitated waste of the animal kingdom, but the sun-dew is unable to find enough nourishment in this manner. Its habitat is in the bogs, and by want of adaptation to environment, it is obliged to supplement its powers of nutrition by absorbing juices from the insects which flit about it and light on its leaves.

The *Drosera* has been called the missing-link between animal and vegetable life, and scientists have esteemed it a profound mystery. It propagates its own species by seeds like any other plant, but it eats meat. What an anomalous thing! It has another office in the divine economy. It is possible to refute the opinions of the evolutionists in regard to this species, by asking whether, if the *Drosera* has a superior life in its digestive and assimilative functions, so as

to show an evidence of development, its propagation from the seed does not show evidence of a coördinate involution? In this aspect the sun-dew has no other function than to show the discomfiture of those who pretend to scientific knowledge without looking into true nature of evolution? The seed is the involution of the whole organism. Involution is the coördinate of evolution, and none of the superior minds of the past century have been able to fathom this principle, despite the fact that every organism proceeds from the seed of its kind of life.

The study of botany furnishes a scholarly mind with an evidence of the principles that show themselves in all departments of Nature, from lowest to highest. The seed-vessel of the plant tells its own story. It refutes the false position taken by modern theorists when they tell one another that the universe is under the control of no one but the supreme mind, an invisible essence, which has been amplified into so many forms in the existing physical structure. The continent of various forms of life is the seed; and if there is a seed of each species there must be a seed of the universal life or the structured whole. The seed is the least form of the organism. Whence came the universe if not from its own involution in the brain of the One who is said to have brought it into being? The seed of the cosmos is the Seed-man who lived on earth nineteen hundred years ago, and who is perpetually renewed from Himself by planting himself in the race, and who gives an impulse at the time of this planting to the cosmos.

The subject of botany is a rest and a stimulus, for it settles many vexed questions while it starts many subjects for research. The reward of the botanist is in his mental departure from the generally accepted standards.

There is another phase of the sun-dew. It assimilates its food in somewhat the manner of the carnivora. In this aspect it is in a sense supplying its needs in a superior manner; therefore it may be called an example of persistency and thrift. But if it shows thrift, it also shows degeneracy in not adapting itself to its habitat so as to draw up nourishment through the roots in the natural manner. It shows how Nature works to produce an effect when she is thwarted in her own province.

The Rebinding of Man to God.

THE SUPREME TEST of an individual's merit lies in his acceptance of the true religion. If he has been in the habit of pondering upon his own relation to Deity, he will be forced to admit that unless he becomes a new creature, he will never reach the Throne. When he receives an invitation to ally himself with Deity, through the information that religion means the rebinding of man to God, if he have merit, he will accept. To look up to God and exclaim, "I am God," is presumption. To look into one's own heart and to say "My heart is full of all manner of uncleanness," is a sign of contrition and a desire to be rebound to Deity through the methods which He appoints.

Department of Astro-Biology

Rabon Adonoseperi

LEO AND AQUARIUS.

The Significance of the Fifth and Eleventh Divisions of the Zodiac in Man and Cosmos.

IN OUR STUDY of the divisions of the Zodiac, Leo and Aquarius, the fifth and eleventh signs, come next in sequence; and we admit that it is with some degree of trepidation that we approach a subject that we are fully aware involves the true key to astrological science. We shall make no attempt to deal with the subject with any degree of thoroughness and completeness, which only a scientific knowledge of universals renders possible; and we will confine ourselves to a few of the correspondences which a study of the circulation of the blood may reveal.

It may be stated, however, that no adequate presentation of the principle involved by these two signs can be made unless the muscular system of the heart and its relation to the gastrocnemial muscle in the calf of the leg be considered in connection with the circulation—these two factors together forming the key by which we may solve the great mystery of origin and destiny, and of the great commercial problem, which includes the relation of capital to labor, the standard and basis of equitable exchange, and the laws of righteous government. The cardiacal extremity of the circulation constitutes the apex of a cone, whose circular base is formed by the capillary system. The circulation is divided into two primary divisions, the arterial and the venous, which find their points of union at the capillaries, which therefore form the united bases of the two cones, of which the heart is the dual apex. Leo, then, is the apex of two cones, of which Aquarius is the base; and we may regard the former as the subjective end of two telescopes, of which the latter is the objective; therefore, in their relation to the human mind, Leo corresponds to the most interior sphere, and Aquarius to its more external expression. The double cone imparts a dualistic nature to these two divisions, for which they are not generally credited, but which is amply borne out by the Aquarian symbol.

There are two primary principles contained in the human blood—namely, the vitreous or progressive cell, and the resinous or retrogressive. The determination of the former is upward, and of the latter downward; and exchanges take place between the two, caused by combustion at the two extremities. The two limiting extremes of man are the mental and the material, of which the former may be classified as love, desire, and wisdom; and the latter as flesh and blood. The combustion at the heart supplies the love forces, and that at the capillaries determines to solidification. Leo, then, relates to love and wisdom in one, and Aquarius to their materialization; and in the macrocosm, the

former is therefore related to the central or divine sphere, and the latter to man in the highest form of expression. Leo, then, becomes the house of the central Sun, and Aquarius, that of the coördinate of Saturn, its ultra-penetrable ray or the extreme limit of the physical universe, the angel or angle of light and darkness.

The ancients symbolized Leo by a serpent in the act of coiling or uncoiling, and Aquarius as two serpents uncoiled and in active progression, but advancing in opposite directions. The one was depicted as a white serpent and the other as a black. These figures graphically portrayed the dualistic principles in the blood and all their correspondences in the biologic world; and even in the symbol of common usage it is not difficult to perceive this idea. The uncoiling and coiling of the Leonine serpent symbolized the pouring-out of the arterial blood from the left side of the heart, and the return of the venous blood to the right auricle and ventricle.

In humanity today we find the progressive and retrogressive principles fully expressed on the one hand, by those personalities who, analogous to the progressive cells and the arterial blood, tend outward to the capillaries or external manifestation, search for truth along the lines of exoteric science, or a knowledge of the Word through its material expressions. These represent the white serpent, daylight, and the rising sun of spring, which is the Zodiacal position of Aquarius; and on the other, by those whose tendencies, like that of the venous blood, are inward from the capillaries to the heart, that inner center of combustion, whose energies flow in a mental direction. These are they who, in metaphysics and occultism, seek the solution of the scientific problems of the day.

These two divisions thus involve the true and the false wisdom, the psychic and pneumatic principles, the sensual and divine loves, and the esoteric and exoteric processes of reasoning, which are the two cones or mountain peaks, up whose precipitous sides these two great divisions of the human race are laboriously climbing. All this accounts for the fact that modern astrologers of the metaphysical school, regard Aquarius as a sign whose higher manifestations have an abstract tendency, while others maintain that science (of the modern variety) is the best sphere for the expression of the higher qualities of this division; and these invariably scout the idea that astrology is an occult science, while at the same time they fail to place the system upon any scientific basis.

It is obvious from the foregoing that we must always associate the central love principle with Leo, and its objective or the thing desired, with Aquarius; but at the same time, bear in mind that the determinations in both cases are dualistic. The etymology of the word love helps us to understand its nature, as well as the object to which it is attracted. The word takes its origin from the Greek *leibo*, I pour forth; and from this is derived the Latin *libet*, it pleases—whence *libido*, pleasure, desire, passion, lust, libertinage; which last

originally referred to one who expressed free opinions on religion, and which has later come to signify a debauchee. It is the function of the central sun, the lord of Leo, to *pour forth* its forces, which materialize at the circumference and become the objective or the thing loved. The Anglo-Saxon *freond*, beloved, is the word from which we derive our word friend, meaning one who is attached to another—for love is a substantial force which unites the subject with the object to which it is directed, and from which it receives a coördinating force which completes the circuit, thus forming a tie or cord, which is equivalent to the placental circulation that unites mother and child before physical separation takes place.

Friendship, then, becomes a marked characteristic of Aquarius, and which may therefore have progressive or retrogressive tendencies, dependent on the quality of the magnetic attraction; and it fairly lays down the principle on which human society should be organized. Leo is the most bestial, and Aquarius the most humane, of all the divisions; and the former, when its action is perverted, gives rise to all those qualities which the word *libido* so aptly expresses—for we often hear that the worst libertines, as well as the purest characters, are born out of this division; while the irreligious and materialistic Aquarian often plunges into the most degraded forms of dissipation.

The solution of the great riddle that is involved by these two divisions is to be found in the control of the forces that are brought into activity through sexual love. In order to exercise this control it is necessary to set up a barrier or limit that will obviate the dissipation of the life forces. In the macrocosm this barrier ultimates in the ultra-penetrable ray or Saturn, which turns back on itself the most interior forces that emanate from the central sun. Aquarius, therefore, before everything else, involves a knowledge of the law of limitation and its operation in the physical world. All physical objects are limited, and they involve principles that are inherent in the central sun; and being the result of the two opposing forces of good and evil, truth and fallacy, these manifestations are chaotic; yet the foundations on which they rest are emplaced in an orderly and methodical manner.

It is necessary to pass through the darkness of chaos before we can reach the light that order alone can impart; and thus it is only through a discriminating knowledge of good and evil and the relation that the various physical manifestations of these principles bear to each other and to the source whence they originate, that we can reach down to the ultimate of scientific truth and wisdom. The highest form or ultimate of Aquarius is *the Man*, or the manifestation of Deity who carries the scientific solution of all problems. He is the ultimate or limit of scientific knowledge, and therefore brings to humanity the science of limitation, which involves the application of the law of celibacy or the limiting and containing of the sexual forces; and as the Messenger from the Gods, he is their *Beloved*—and as such, is the Friend of humanity.

Leo pours forth; Aquarius binds and gathers into bundles or material cells. In the human world, these bundles of people are known as societies, which are groups of persons who are or profess to be, on friendly terms with each other, and who possess in some degree, interests in common. These groups are both progressive and retrogressive, and tend to draw closer the bonds that unite them, or to disintegrate and split up into subdivisions. The retrogressive cell in the blood must first pass into the lungs before it can become a progressive cell; and in order to enter the lungs, Gemini, it is necessary to pass into Cancer, the chest—the nadir, which corresponds to the grave; and the retrogressive societies are *en route* for the hells which stand between them and the atmosphere of brotherhood, which is as essential to salvation as breath is to life. Aquarius is the scientific application of love, which is the only bond that can hold together permanently and bind into one harmonious whole, factors that both physically and mentally differ from one another. The retrogressive societies are as fully representative of Aquarius as are the progressive, for they are the dying cells of the old man whose body, false doctrine, is decaying, owing to the fact that the various organs of which it is composed, do not act harmoniously together; the circulation is turgid, the heartbeats are irregular, and the lungs are perforated.

The word circulation is derived from the Latin *circularis*, which signifies to form in groups for conversation. The word conversation coming from *conversare*, to live together. The circulation of the blood forms a bond of union between the several organs of the body, together with their tissues and nerves, and forms them into one united corporation whose main objective is life; and in the healthy body they are all polarized in the heart and head, and rest for support on the annular base, the capillary system and the flesh, which constitute respectively the mental center and environing circumference of the corporeal cell, the circulating contents of which are the blood and nerve. The progressive groups of human entities that are analogous to the progressive cells in the blood, must be formed with a full comprehension of the law of polarization; for as the heart is the pole common to the whole body, so must there be one affectional center that will unite with the bonds of love, the various groups that together constitute the body corporate. There must be groups within groups, forming conic sections from base to apex.

The whole tendency of the progressive Aquarian principle is to bind together, for it involves primarily a knowledge of limitation, and therefore of cyclical progression and precession; and also of the various qualities of love which constitute their source and origin. True love emanates from a sound heart, and begets a perfect man. Love seeks an objective, and is qualified and limited by that objective. Love of mankind is the only true objective of human love, because humanity forms the basis and is the creation of the central love. Groups that are formed, and which are united by a

knowledge of the central love that has been acquired through the science of external phenomena, tend to unity, because all physical objects involve a principle that is contained in the central wisdom. If there were no limitation there could be no requited love, which is but the reflex or turning-back of the love force. Love between man and man that is begotten of intellectual reason, completes a circuit and forms a vessel or cell into which may be poured the love forces of Deity, and through and by means of which they are transmuted into the Light of day that illumines the universe.

Leo, or the central sun, is the eye, as well as the heart of the universe, and constitutes the desire to view. Aquarius is the science of optics, or the power to see mentally as well as physically. A knowledge of optics is necessary to a true comprehension of limitation, because human sight is bounded by its horizon, while a knowledge of limitation begets friendship because it involves a united belief in a central idea. United groups of friends thus form a body into which pours the illuminating and life-giving light of day.

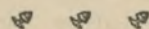
The word capillary means hairs of the head, as opposed to the hairs of the body, and owes its name to the hair-like form of these minute blood-vessels. Those personalities who mentally reach out to the farthest limits of scientific knowledge are capillaries, because they possess a knowledge of basic principles, and therefore themselves are the basis and limit of the combined human structure. The combustion at the capillaries sets up electric, that at the heart magnetic forces—both of which flow to and unite at the head where they form the source of supply for the cerebral tissue and mental substance. Such personalities are therefore, as *hairs of the head*, the exoteric limits of the human organism which, electric by nature, thrive on the forces generated at the capillaries, for they possess the highest degree of intellectuality, and are attracted to the heart by the magnetic forces generated at this center; thus completing the spiral circuit necessary to the continuity of life. Leo and Aquarius, to be fully expressed, require the most absolute and perfect knowledge of human and therefore of the divine nature, and hence of the physical universe, which constitutes its habitation.

The Egyptians symbolized these two divisions by the figure of the lion's body with the human head, and generally known as the man-headed lion or the sphinx, the symbol of continence and limitation, involving a riddle, the solution of which those astrologers who belong to the retrogressive orders of humanity, will never acquire, guess they ever so wisely. On the mundane plane Leo, as representing the most interior and central of the spheres, corresponds to the throne (and therefore to royalty and imperialism,) which like the heart, is the instrument through which the affairs of the kingdom are regulated. As the nucleus of the cell, as opposed to the circumferential manifestation of Aquarius the Man, it signifies children, and more especially the first-born of the father. Its relation to love and pleasure connect it with shows of all kinds, pomp, ceremony, and more especially the theater, which is the

nuclear or miniature stage which mimics the great cellular stage of the universe.

Colleges and schools are also related to this division. The word school is derived from the Greek *scholē*, leisure, or a state of inactivity. College comes from the Latin *con*, with, and *legere*, to gather; and the word coil is from the same source. The symbol of Leo is the uncoiling serpent. Schools and colleges are institutions whose office it is to uncoil the cerebral serpents of the young, to pour knowledge into the nuclear vessels, that they may through application ultimately express the mental activities of the coördinate. Aquarius as the objective of Leo, desire, becomes the significator of the thing longed for, and therefore of all hopes and wishes, the materialization of the heart's desire, be it black or white. As related to groupings in all domains, it signifies in humanity, friends or those who are drawn together, either by sensual or intellectual attractions, and hence denotes societies both secular and religious.

Leo is the interior home of the Word or Logos; Aquarius is its external domain, and therefore constitutes speech or the writing on the cellular wall. This writing expresses all that Deity has to say, both regarding himself the white serpent, and the devil the black-serpent; and the symbol of Aquarius fully bears out this idea of Scriptural expression which is written in code, the key to which is obtainable only through obedience to the law of continence in all domains of life, which is the message that has been brought to the world by Aquarius, the Man from Leo, the Imperial Gods.



The Woman Suffrage Movement.

LUCIE PAGE BORDEN.

IN REVIEWING the history of the woman suffrage movement in America, one is first of all struck by the obduracy of the ordinary citizen. Such women as Mrs. Howe and her co-workers have been sowing seed. They have reaped no harvest in their own state. The conservatism of Massachusetts legislators has proved too strong for their cogent arguments. The personal equation has not only entered largely into the woman suffrage movement, but the mental capacity of the race will have to be enlarged before woman can enter into the enjoyment of her rights and privileges.

The influence of a few women has been turned in the direction of enlarging woman's sphere; but so long as the majority of the sex is too woefully ignorant to appreciate the principles involved, there will be no response. The education of woman must precede her enfranchisement because, until she is enlightened enough to want the ballot in a majority, she will never be permitted to share in the counsels of the law-makers. What women want in a body they usually get.

The truth proceeds from only one source in a given age.



In The Editorial Perspective.

THE EDITOR.



THE FALL OF PORT ARTHUR was the great opening event of the year 1905; and the final attack by the Japanese forces terminated the old year. The news had been expected for weeks and months, for the foremost students of the Russo-Japanese war had sometime ago reached the conclusion that the surrender of General Stoessel's army was but a question of time. The Russian works at Port Arthur were said to be impregnable; indeed, Russia's most able engineers had gone to the limit of their ingenuity in the construction of the great strongholds. But they have fallen, and fallen utterly, under the terrific rain of shot and shell of the besieging army. The world is full of praise for the gallant defenders, as well as for the gallant Japanese forces which have been instrumental in humbling Russia in the eyes of the powers. The Japanese have shown themselves to be masters of the implements and enginery of war; they certainly understand the science of warfare—if we may dignify warfare by the use of the term science—as well as any nation in Christendom, the people of which are noted for their skill in the art of destruction of human life. The war spirit runs high today. In Japan, the millions are singing songs of triumph, while an observing world loudly applauds. A pall falls over Russia, for chagrined and disappointed, the great Bear fails to find a winter outlet to the sea. Students of the war say it is too early to reach any definite conclusion as to the ultimate results of the fall of Port Arthur. The latest news is to the effect that Russia may sue for peace, and that the Baltic fleet is recalled. Russia may be compelled to yield to what seems to be the inevitable. Observing students of Russian history can hardly fail to recognize the likeness between the fall of Port Arthur and the fall of Sevastopol in 1855. The two cities are similarly situated—the one on the Yalu peninsula, the other on the tongue of land extending into the Black Sea. When Sevastopol fell Russia gave up hope of gaining an outlet through the Dardanelles; the promised opening to the Mediterranean was closed by the allied powers, and Russia has been fast bound on the bonds of the southwest since the treaty of Paris in 1856. With the fall of Port Arthur, the door of the southeast is closed to the Russian empire. Her forces have been driven from Korea, and far up into Manchuria; Port Arthur was the strong hope—and now it is gone. It is said Russia will not fight longer to retain an uncertain hold upon the Chinese territory. An iron-bound treaty, in case Russia sues for peace, may constitute a bar to Russia's progress in the East. Japan gains perhaps far more than was anticipated at the beginning of the war. The rising sun of the Orient assumes more striking proportions, and the outlook is bright for the "Yankees of the East." But the *Wall Street Journal* says that the issues of the war may finally be settled in the back office of some banking firm in Paris or Berlin; but the war was not fought there, but in the open, with the most up-to-date engines of destruction. No siege of the past has witnessed so great a display of the power of guns; no other siege has been more

terrible in its numerous aspects. The great hell of war is not so easily abolished as the would-be peace-makers presume to think. Neither the fear of the agencies of destruction, nor love of humanity, did aught to deter either Christian Russia or pagan Japan from entering the conflict; and it is not likely that arbitration treaties will close down the world's great gun manufactories and navy yards.

The royal road to knowledge and life was strikingly manifest in the history of the beginning of the Christian dispensation. There is something truly remarkable in the fact that one man should constitute himself the head of an age of progress and impulse the minds of the millions. He could never have accomplished his great work had he not possessed wisdom in the selection of his chosen representatives. The great cell of human progress brought forth for that period, twelve men, representative of the twelve signs of the Zodiac, and containing the twelve qualities of universal life gathered from the world's great circumference of experience. Those Twelve became the primary pediment and environ of the disseminating Messianic mind. God and man entered into coöperation for the achievement of the greatest work the universe knows—that of the perpetuity of God and the multiplication of himself in his Sons. The twelve men chosen by the Christ were born in obscurity. They had no standing in the religious, social, and political world; they were comparatively unlettered, chosen from the common people. Yet these men became the wonder of the world, even the most highly honored of the age. Their names are known throughout the world; and their writings are the most famous and the most diligently studied, of all the literature of the nations; and their memory is cherished through Christendom. Their knowledge and power were derived from the master Mind with which they came in contact. They gained from him what the institutions of learning of their day could not possibly impart. The end of a dispensation is again reached in the history of human progress. The Man of Wisdom again stands in relation to a receptive following, proclaiming the scientific gospel. To obtain what he imparts, the mind must relinquish its hold upon the things of the old world and insulate itself against the loves and influences of the attractions and fallacies of mortality. The heart must turn to the new wholly and devotedly, without reservation; but to all such the royal road to knowledge and life is open, even the road that leads to the ultimates of knowledge in life. The inevitable rewards of obedience to the divine law are worth the sacrifices demanded. Koreshanity is in search of those destined to attain the great goal. Its call is to those who can hear the Voice of truth and comprehend his message. God and man again coöperate; and the result of this culmination will be the most glorious of all the ages. Let the progressive mind turn to the Focus of all truth; there is no other true light, and there is no lasting satisfaction in any other kind of life than that which is perpetuated in the being and existence

of the Gods, who constitute the terminus of the royal road to knowledge.

One of the wonders of human experience is language. To speak or write so as to be understood by others is one of our prerogatives as mental beings. Letters, characters, or signs are symbols, by means of which thought is communicated. The mind may interpret even the most complex representations of thought, because the designing mind is met by the receptive understanding of the one who hears or reads. The understanding of a word or sentence is possible only on the basis that it involves principles operative in the life and mind of others. The student of geometry feels a satisfaction in the actual solution of his problems; when he completes a demonstration he feels that he has possessed knowledge of the same thing before, or that he has really known it all the while. It is obvious that the discovery of mathematical principles is primarily a mental process. The principles are conceived in and by the mind; but they are also found to be inherent in Nature and operative throughout the cosmos. Geometry is far from being an abstract science; the literal meaning of the word is simply, earth measurement—that is, the science of measurement of the universe, for the earth is the material portion of the physical cosmos, embracing all forms to which geometry is applicable. The principles of mathematics conceived are not mere conceptions of material relations. There are principles of life that are subjects of mathematical demonstration and relation. The geometry of life is as absolute as the geometry of the material symbols of life; for the latter is but the expression of the former. The fact that the principles of mathematical relations, as they obtain and inhere in Nature, leads the rational mind to the conclusion that the physical world must be the certain and infallible expression of the human life and mind; for how could the principles operative in the world of man, obtain and inhere in the physical cosmos, unless the cosmos itself is actually related, through a line of sequences, to the mind of man? The symbols of Nature, susceptible of interpretation by the mind, are comprehensible from the basis of the fact that the designing Mind is met by the receptive understanding of him who interprets them—that is, the Author of the universe, coursing through the avenues of his own expression in the cosmos, returns to the plane of contemplation and comprehension of his own works, where he scientifically reads the Book of his own writing, and admires and enjoys the works of his hands.

An editor finds a sentence in some number of THE FLAMING SWORD, to which he takes exception: "What school-boy nine years of age does not know that a line drawn at right angles from a vertical, extending over the convex segment of a circle, will be tangent to that curve in both directions?" His observation on the quotation is: "I think it would require a much younger boy to come to such a conclusion as that." Perhaps such a younger boy might be the proverbial precocity from Boston. However that may be, the editor referred to may not be aware that it is possible to "fly off on a tangent"—that is, depart from

a given arc or subject at a given ratio—as he has done by asking if such a line extended would ever touch the arc in either direction. Why, of course not; nor does the sentence quoted imply that it would, in relation to a *convex* arc. It is affirmed that the line would be tangent, or *as* a tangent, to the arc in two directions—that is, it would extend into space like any good and well-behaved tangent should, on the *convex* side of the arc. Our contention, which is the subject of direct demonstration by geodetic processes, is that a right line extended at right angles to a plumb-line will actually come in contact with the arc of the earth—not on the convex side, but on the *concave* side of the arc; thereby demonstrating the earth's concavity.

There was a marked fitness of things relative to the birth and life of Jesus the Christ. The reputed birth-place of the Messiah was in a manger; the greatest man was therefore of the most humble origin. The birth of the Shepherd was announced to the shepherds of Bethlehem; and later, the Shepherd chose fishermen to be fishers of men during the dispensation of the fishes, or Pisces. We are prone to think that there may be a *perverted* fitness in the Chicago millionaire's New Year stag party, recently held at the home of his mother at St. Joseph, Michigan. About seventy-five people were invited—and they were admitted *en masse*; but imagine their surprise when they found duly installed in the luxuriously furnished parlors, a Holstein bull, a Poland-China sow, a Jersey cow, and a Texas broncho. The millionaire entertained the party by mounting the backs of the domestic quadrupeds; and the guests remained throughout the night with the animals—or until five o'clock in the morning. The extreme novelty of the situation may be imagined. Doubtless the animals formed their own opinion of the night's proceedings!

Whatever may be thought of the motives of Thomas W. Lawson in attacking the policies of the Standard Oil magnates, the *expose* is opening the eyes of the people to the machinations of the millionaires, through which their wealth is unjustly appropriated. No matter by whose hand it is done, the lifting of the curtain is timely, and now we behold the methods through which the Rockefellers, Rogers, and others, have acquired their enormous power. These giant thieves are passable Christians in these modern times! Let the work of exposure continue until the demand is made for the abolition of organized thievery!

The time must soon arrive when prostitution in monogamic relations will be as revolting to an exalted people, as polygamy now is to advocates of the Christian sacrament of marriage. Then more senators-elect than Smoot will be barred from the upper House.

The process of segmentation of the old church has continued from the first division until now thousands endeavor to stand alone on the basis of religious individualism—wherein every man is for himself, and the devil for all.

The Open Court of Inquiry.

THE EDITOR.

The Phenomena of Sun Spots.

"I would like to have the following question answered in your columns, if you have space for it: What causes the phenomena the scientists call sun spots?"

Since the invention of the telescope, with which particular observation of the sun was made possible, the sun spots have been a source of perplexity and speculation to modern astronomers. The theories proposed to account for the phenomena are numerous and conflicting, as well as fallacious—just as all unfounded guesses must be; and today, the scientists are no nearer the truth concerning the character and cause of the spots than in the earlier periods of telescopic observation.

A sun spot cycle is estimated to be about eleven years in length. When the spots become conspicuous on the sun's surface, there are various electrical and meteorological disturbances in the earth. The sun spot zone constitutes, for the most part, the equatorial region of the sun, the belts of the greatest frequency being about 20° north and south solar latitudes. The spots themselves present many aspects, being mostly circular and consisting of an umbra or black portion, surrounded by a penumbral shade. The spots have the appearance of pits or depressions in the sun; and there are frequent segmentations of the spots—that is, they break up after a time into fragments, a singularly puzzling phenomenon when considered from the basis of the accepted theories of sun spots. The spots have a motion as related to the sun's surface, a given spot passing over the sun's disc or hemisphere in about twelve days.

Herschel supposed the sun spots to be due to volcanic eruptions on the sun. Secchi's first theory was that the sun's dark body was seen through openings in the luminous envelope. Faye's idea was that the sun spots are analogous to cyclones on the earth, consisting of vortices or whirlwinds. Lockyer's theory was that the spots are caused by "cool matter from above"—very likely of meteoric origin. While Secchi's slatter theory involved the conception that the spots were due

to substances thrown out by volcanic action on the sun—the substances spreading on the outer solar surface.

Now, all these theories are doubtless plausible enough to many unreasoning minds; but the difficulty is to account for *all* the facts related to the sun spot phenomena, principal among which we may mention the fact that the sun spots are *black*. It has never been satisfactorily explained why nor how, if the spots were actually due to any one of the alleged causes, the intense luminosity of the sun's visible hemisphere should not entirely nullify the effect of the presence of conditions or substances which act as mere obstructions to the radiations of light. A bullet suspended in a gas flame and viewed at a distance of a few hundred yards would not be visible because of the effects of irradiation. It surely must stretch the imagination to the utmost to conceive how a comparatively insignificant obscuration of a portion of the sun's surface, could produce any effect upon the human eye at the distance of 92,000,000 miles!

The presence of *black* spots on the intensely brilliant solar surface is an evidence of the fact that light and darkness, as well as life and death, are consorts in the economy of Nature. Darkness is *not* a mere absence of light. Darkness is a potent substance, the very antithesis of light—so potent that when present in the face of the sun in the form of spots, they stand out in bold relief as it were, in contrast with the light. Revolving about the sun are belts or zones of dark energies, expanding and contracting in regular periods or cycles. The zone of revolution is the zone of the sun spots. When a given belt becomes old it precipitates its corresponding semi-material substance, which is dark or scotoic, which becomes manifest in the photosphere of the sun where, in the solar combustion, a dark energy is generated and radiated from the point of the spot, and we are enabled to see the spot with its umbra and penumbra.

In the last stages of the existence of a sun spot there is usually a breaking-up or segmentation of it into frag-

ments—sometimes as if by sudden explosion. It would be difficult to rationally conceive how a mere *opening* or *cavity* in the sun's luminous envelope could explode or break up and scatter about the surface of the sun! And again, it has been a source of perplexity to astronemers, as to how and why, if the sun is as they conceive it to be, the spots moving only as the sun itself is supposed to rotate, should complete their revolutions in the different sun spot zones in different times. And further, if the sun were located 92,000,000 miles from the earth, how could the presence of a few comparatively little spots on the giant sun produce numerous electro-magnetic disturbances in the earth?

From the Koreshan point of view, all these and all other phenomena are easily and scientifically explained, because the premise of the Cellular System supplies the *key* to the solution of the various cosmic phenomena. The explanations are not arbitrary, but rational and logical, and in accord with principles and laws operative uniformly throughout the universe.

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Incompleteness of Modern Mathematics.

"What is the true arithmetical value of the π ratio—the ratio existing between the diameter and the circumference of a circle? Is it 3.14159265+, or 3.125?"

It has been said that the problem of squaring the circle—while interesting from many points of view, chiefly because of its persistence after 5,000 years of fruitless effort on the part of mathematicians to solve it—has served no purpose. But it *has* served a purpose—just as other *unsolved problems* have served their purpose in relation to their respective departments of research. The problem of the squaring the circle has led to the demonstration of the incompleteness of that system of mathematics which has prevailed in the world since the time the true fundamentals of geometry was lost to the world in the declensions of the past.

The most eminent mathematicians now affirm that the true quadrature of

the circle will always remain an unsolved problem; they say this because they have reached the conclusion that the true π ratio is undiscoverable, because the decimal is interminable. The attitude they assume is simply, "We have done the best we could, and no one can do better; therefore, we have demonstrated that the problem of the π ratio is insoluble.

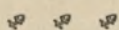
It cannot be denied that there is a true ratio existing between the diameter and circumference of a circle. A circle could not exist without such exact and definite ratio. The relation obtains in accordance with definite principles, which are in themselves invariable, immutable, inevitable, and eternal. Every principle in Nature may be definitely known, else in the first place, it could never have been projected from the human mind into the planes of external, geometrical relations. Whatever may be known is definitely expressible by the means or avenues of expression which obtain at the time the knowledge of the thing or principle is possessed.

Hence, it is our conclusion that if there is an exact and definite ratio existing between the diameter and circumference of a circle, the fact that it is not discoverable through the processes of modern mathematics, shows there is some *radical defect* or deficiency in the prevailing system. There can be no such thing in Nature as the arbitrary relations of interminable decimals. Such things are as abhorrent to Nature as a vacuum. Water poured into a circular vessel immediately spans the diameter and rounds the circumference. To Nature, the problem of the π ratio is not insoluble. But if modern mathematics were true in every detail and principle, there would never come a time when the aqueous fluid could exactly adjust itself to the circular space and its dimensions, because indefinite geometrical relations, from the basis of an indeterminate ratio, would not admit of adjustment, either by Nature or by the mind.

The best that mathematicians can do in attempting to solve the problem of the π ratio, is to endeavor to determine the relation of diameter and circumference from the basis of *straight lines*. Their mathematical conception of the circle is forced and fallacious, for they

regard the circle as being a regular polygon with an *infinite number of sides*; and hence, that the circumference of a circle is comprised of an infinite number of straight lines or chords of arc. No matter how far the decimal may be carried, there will still be a lack. An eminent mathematician has extended the decimal to 500 figures, and he pronounces the decimal interminable. The true value is not discoverable by the processes employed by mathematicians, nor is it expressible according to the present system of mathematics. The true ratio is neither 3.14159265+, nor 3.125; the former is obviously incomplete, while the latter is far short of the true value.

The true method involves the principles of *circular measure*. These principles have long been lost to the world. The key to their application is in the Koreshan Universology. Their application means no less than the evolution of an entirely new system of mathematics. The time is not quite here for its expression; it must be evolved at the time of a great demand for its use. Today mathematics is far from being perfect; and it should not be surprising that in its incompleteness, it should fail to lead to the solution of such a comparatively simple problem as the π ratio, or its coördinate problem, the quadrature of the circle.



SOCIAL LIFE AT ESTERO.

The Community Affords Opportunity for Progress in Many Lines.

It may be apparent to many acquainted with the people of Estero, that there must be something attractive in their belief and mode of life, else so many people would not remain in the Community year after year in all apparent contentment. We doubt, however, if those not familiar with the principles of their system, can form much of an idea of what constitutes the strong Koreshan incentive. It is not our object to discuss the underlying principles of their system, but to write of their social life, which is so distinctive and radically different from the ordinary life in either city or country, as to frequently arouse inquiry.

The time has long since passed when aspersions were cast upon the moral character of the Koreshans. Many years ago the daily press either unwittingly or designedly, gave space to a number of

ridiculous falsehoods, involving malicious charges of the darkest character, relative to the life of the Koreshans in Chicago. But even in that city the Koreshans remained long enough to demonstrate their moral integrity. They consider that as one of the several triumphs over a number of persistent enemies who have sought to destroy their influence. Certain it is that in Lee County, no one having a reputation for veracity to sustain, would think of casting adverse reflections upon the moral character of these people.

It is the effort of the people of the Estero Community to eradicate all elements of deceitfulness, and to inculcate the principles of honesty and integrity, and moral and intellectual refinement. Those who are continually taught and disciplined in lines of honesty and fairness in their dealings with one another in the bonds of the Community, are not likely to become involved in crooked dealing with their neighbors. The plumb-line is the Koreshan symbol of uprightness; perfection in life and equity in economics constitute an instance of the high ideals inculcated.

The Koreshan ideal of social life is as

(Continued in middle column, next page.)

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The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

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Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ————*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

Book I.—**The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.** By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

Book II.—**The Logos or Word-Book.** By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—**Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,** by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—**Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),** by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—**The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,** by KORESH. Ein kurzer Begriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—**What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.**

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

**The Guiding Star Publishing House,
Estero, Lee Co., Fla.**

yet far from being realized; there are yet numerous obstacles in the way of its realization, because it belongs to the conditions of higher attainments; but enough is realized, in connection with the hope of the not far distant future, to make the life attractive to the Koreshan mind. In addition, Florida itself has its charms. Situated far down on the Florida west coast, Estero enjoys all the benefits of the tropical climate. So far as climate is concerned, it seems to us that there is no more ideal location for a growing society, a town in development, a city in prospect, than here.

There are at Estero numerous people who are more happy here following the life and customs of the Community, than they ever were before entering the membership. There are those who have been for many years connected with the Institution, and who have had time to view all sides of the life. They constitute a large-sized family, the members of which are doubtless as ready and willing to sacrifice for each other as are the members of the ordinary natural family in the world at large. They feel that they have principles to stand for—religious ones at that, which have tied heart to heart on the basis of the higher relations, throughout the ages past. So it appears that we have in Lee County a brotherhood which seeks to establish its orders of culture and refinement.

There are many opportunities afforded at Estero for mental and moral progress. The allotment of duties to be performed so divides the work as to give opportunity for study and recreation. As an instance of the results of training and study at Estero, we cite the Estero Orchestra, composed of young people who have taken advantage of the opportunities afforded for advancement. There are others following other lines equally attractive to them.

The social life at Estero is by no means monotonous. There is always plenty to occupy the mentally and physically active. Games are played; entertainments and parties given; books, magazines, and newspapers read, subjects discussed, and other diversions engaged in. At present, a number are memorizing their lines of Act 2, of the interesting drama of "Joseph," which is to be rendered sometime during the year. For the health and recreation of children, Estero is the ideal place; and the balmy days of the Florida seasons, where the sun rises among the pines and palms and sets in the sea, involve health-giving properties to both young and old.—*VERITAS*, in Ft. Myers (Fla.) Press, Dec. 27, 1904.

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There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

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which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

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is the *Cosmopolitan* Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illumined covers.

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is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

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The <i>Twentieth Century Home</i> , 1 yr..	1.00
<i>Captains of Industry</i>	3.00
THE FLAMING SWORD, 1 year.....	1.00
Total.....	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for *The Flaming Sword*, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

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Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
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NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
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THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

The long-expected news from the East was received last week. Port Arthur has fallen, the capitulation occurring on New Year's day. White flags were seen on the forts, and Japanese firing ceased, and commissioners appointed to confer with Gen. Stoessel's representatives. Finally the two commanding generals, Gen. Stoessel of the Russian army, and Gen. Nogi, of the Japanese forces, met in conference. The Japanese were magnanimous in their terms of surrender, allowing the officers to return to Russia on parole, with their side-arms. The Russian troops are held as prisoners of war, thousands of them to be treated in Japanese hospitals. The suffering endured by the Russians in Port Arthur is reported to have been terrible beyond description, thousands of them dying from wounds and disease. The Japanese now have possession of the forts and the city of Port Arthur, and peace and order are said to be restored. Scarce a building in the city remains uninjured; many of them are a mass of ruins.

Heavy firing is reported in the vicinity of Mukden, extending along the entire Japanese lines. No damage is reported to Japanese works, and it is said that the Japs laugh at the Russians' wild firing and waste of ammunition.

Famine is said to be threatening in parts of Ireland. A noted Irish lady sends appeal to America in behalf of Irish families, declaring that unless relief is speedily furnished, hundreds will suffer destitution.

The Pope issues secret bull repudiating the claim of France, Austria, and Spain to right to veto election of any cardinal as pope.

Happenings in America.

Agitation continues in Colorado. It was presumed that Adams was elected governor; but Peabody claimed the election, and the election boards seem to sustain him in the claim. If Peabody is inaugurated trouble threatens in the mining districts. The military forces of the state are preparing for emergencies.

Senator Mitchell and Congressman Hermann, of Oregon, are indicted by the Federal grand jury for implication in land frauds.

Congressman Maynard of Virginia, introduces bill in Congress to increase salary of the President to \$75,000 per year; and that of the Vice-President to \$15,000.

The suggestion of the President that the whipping-post be used for wife-beaters, raises a storm of objection in Washington.



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Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

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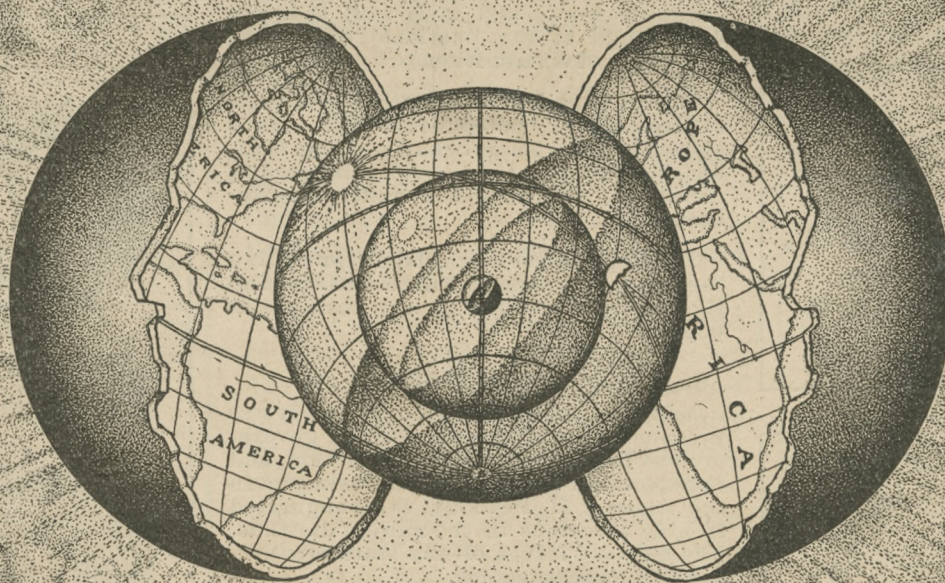
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ESTERO, FLA., JANUARY 17, 1905.

NUMBER 32.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
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